

THE TWO MEN IN YOUR LIFE
Romans 5:17-21

INTRODUCTION:

- A. Each person has two men in their life in the sense of eternal influence.
 - 1) The first man, Adam
 - 2) The second Adam, Christ

- B. Paul wrote of this to the Corinthians
 - 1) I Corinthians 15:22 - "For in Adam all die."
 - 2) "even so in Christ shall all be made alive."
 - 3) "Paradise Lost, Paradise Regained."

I. Each Man's Act Creates a Monarch vs. 17

- A. "For if by one man's offense, death reigned by one,"
 - 1) "by one offense" = paraptoma = "a falling aside from right", "truth or duty"
 - 2) "reigned" = basileuo = "to be King"
 - 3) Who is King right now?

- B. "much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."
 - 1) "much more" = "to a much greater degree"
 - 2) "abundance" = perisseia = "more than enough"
 - 3) "grace" = charis = "God's favor"
 - 4) "gift" = dorea = "a free-gift", "present"
 - 5) "righteousness" = dikaiosune = "the sum total of all that God commands and approves"
 - 6) "reign" = basileuo = "shall be King"
 - 7) "life" = zoe = "to breathe", "to have life"

II. In One Is Condemnation, In The Other Is Justification-vs. 18

- A. "Therefore as by the offense of one judgment came upon all men to condemnation;"
 - 1) "offense" = paraptoma
 - 2) "condemnation" = katakrima = "the sentence pronounced against a crime"
 - 3) "upon all men" = eis = "unto", "into", "implying motion to an object", "union and communion with"

- B. "even so by the righteousness of one the free gift came upon all men unto justification of life."
 - 1) "the righteous act of one"
 - 2) "justification" = dikaiosis = "the action which establishes right"

- 3) "upon all men" = "water is for all men but some won't drink! Medicine may cure all who have a certain disease but some die of it. The sun shines for all but some sit in darkness!"

III. One Made Us Sinners, The Other Rights The Sin vs. 19

- A. "For as by one man's disobedience many were made sinners"
 - 1) "disobedience" = parakoe = "neglect or refusal to hear". Adam heard God but did not obey Him!
 - 2) "sinners" = amartolos = "erring from the divine law", "a transgressor", "sinful"
 - 3) "many" = "the much or the many", Not some of a whole!, but many, undetermined number, millions.
- B. "so by the obedience of one shall many be made righteous"
 - 1) "obedience" = upakoe = "a hearing attentively, or listening" Jesus heard God's plan and did it faithfully.
 - 2) "righteous" = dikaios = "right", "just", "fulfilling all claims which are right and becoming"
 - 3) "many" = "an indeterminate number, how many have not been determined, not all but "many"

IV. The Law and Sin vs. 20

- A. What about the law? Righteousness by faith before the law seems logical but what happened to the law system?
 - 1) Sin was before Moses
 - 2) Sin was not imputed as "broken law" since the law did not exist. 5:13
- B. "Moreover the law entered that the offense might abound"
 - 1) "entered" = pareiserchomai = "to come or to go in beside so as to be present along with what exists already"
 - 2) "offense" = paraptoma = "a falling aside"
 - 3) "abound" = pleonazo = "to become more", "to increase", The law slipped in and multiplied the offense. Gspd. It had been $1 \times 1 = \text{sin}$, after the law it is, $1 \times 10 = 10$ or more offense.
 - 4) $1 \times 1 = \text{death}$, the result
 - 5) $1 \times 10 = \text{death}$, the result
- C. "But where sin abounded, grace did much more abound"
 - 1) "abounded" = pleonazo = "to become more"
 - 2) "much more abound" = uperpisseuo = "to super abound", "to abound exceedingly"
 - 3) "But where sin was thus multiplied, grace immeasurably exceeded it" NEB

V. The King of Death and the King of Life vs. 21

- A. "That as sin hath reigned unto death,"
 - 1) "sin" = amartia = "miss", "failure"
 - 2) "reigned" = basileuo = "to be King"
 - 3) Sin has been the King and this has always brought death.

- B. "even so might grace reign through righteousness unto life by Jesus Christ our Lord."
 - 1) "reign" = basileuo = "to be King"
 - 2) "righteousness" = dikaiosune = "what God demands"
 - 3) "life" = zoe aionios = "life eternal"
 - 4) "Grace is now King and its result is righteousness that results in eternal life and all of this is by Jesus Christ."

VI. Our Relationship To These Men

- A. By birth you are in the human family and thus you are Adamic.

- B. By the new birth, (justification by faith) you are in Christ's family.